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REQUEST FOR NOVEMBER ISSUE

Unfortunately the November issue of CHRISTIAN EDUCATION is completely exhausted. We will appreciate it very much if subscribers who can spare their copies will send them in to the office. For all such received we shall be glad to extend the annual subscription by one issue.—EDITOR.

Christian Education

Vol. VI

DECEMBER 1922

No. 3

CHRISTIAN EDUCATION WEEK IN CHICAGO

JANUARY 8-13, 1923

(The calendar is arranged according to date of opening session; where program is not printed, name of officer authorizing announcement is given)

MONDAY, JANUARY 8

The Council of Church Boards of Education, Edgewater Beach Hotel; Annual Meeting opens at 10:00 A. M., Monday; closes in a joint session with the Conference of Church Workers in Universities, 7:30 P. M., Tuesday. Detailed program follows.

TUESDAY, JANUARY 9

The Conference of Church Workers in Universities, Edgewater Beach Hotel; opens with joint session with the Council of Church Boards of Education, 7:30 P. M., Tuesday; closes at noon Friday. Detailed program follows.

The National Lutheran Educational Conference, Hotel Sherman; opens Tuesday evening, closes with the afternoon session Thursday. President R. E. Tuloss, Wittenberg College, Springfield, Ohio.

WEDNESDAY, JANUARY 10

The Association of Presidents of Baptist Colleges, Hotel Sherman; opens at 3:00 P. M., Wednesday, closes with evening session same day. President George E. Horr, Newton Theological Institute, Newton, Mass.

The College Presidents' Association of the Church of the United Brethren, Edgewater Beach Hotel; Wednesday, all day. Dr. William E. Schell, U. B. Building, Dayton, O.

The Board of Education, Disciples of Christ, Edgewater Beach Hotel, opens Wednesday evening, continuing through the day Thursday. Dr. H. O. Pritchard, 222 Downey Ave., Indianapolis, Ind.

The Educational Association of the Methodist Episcopal Church, Northwestern University, Evanston, Ill., Wednesday and Thursday. President Robert J. Trevor, Centenary Collegiate Institute, Hackettstown, N. J.

The Presbyterian College Union, Hotel Sherman, Wednesday afternoon and evening; McCormick Theological Seminary, Thursday morning and afternoon. President H. M. Gage, Coe College, Cedar Rapids, Iowa.

Theological Seminary Conference (interdenominational), Haskell Hall, University of Chicago, Wednesday afternoon and evening and Thursday morning and afternoon.

THURSDAY, JANUARY 11

The Colleges of the Interior (Congregational), Hotel Sherman; Thursday, 9:00 A. M. A conference with Trustees of the Congregational Foundation, continuing through the day. Dr. George W. Nash, 19 South LaSalle St., Chicago, Ill.

The Association of American Colleges, Hotel Sherman; opens with banquet, 6:30 P. M., Thursday; closes at noon Saturday. Detailed program follows.

THE ANNUAL MEETING OF THE COUNCIL OF
CHURCH BOARDS OF EDUCATION, EDGEWATER
BEACH HOTEL, CHICAGO, ILLINOIS

JANUARY 8 AND 9, 1923

THEME—THE RELIGIOUS EDUCATION OF COLLEGE
AND UNIVERSITY STUDENTS

MONDAY, JANUARY 8.

10:00 A.M.

The Work of the Year

As seen from the Field—Dr. H. O. Pritchard, President.

As seen from the Executive Office—Dr. R. L. Kelly.

As seen from the Universities—Dr. O. D. Foster.

The Report of the Treasurer—Dr. E. P. Hill.

The Appointment of Committees:

Nominations, Audit, Budget, Objectives.

2:00 P.M.

The Significance for Religious Education of

(1) The Colorado Survey—Dr. George W. Nash.

(2) The Nebraska Survey—Dr. George W. Nash.

(3) The Utah Survey—Dr. E. P. Hill.

(4) The Iowa Survey—Dr. R. L. Kelly.

3:00 P.M.

*Lessons for the College and University from the Theological
Seminary Survey*—Dr. R. L. Kelly.

The Report of the Life Work Committee—Dr. Wm. H.
Crothers.

The Report of the Committee on Standards—Dr. John L.
Seaton.

Discussion.

8:00 P.M.

The Report of the University Committee—Dr. Frank M. Sheldon.

Discussion: Leader, Rev. Warren F. Sheldon.

Report of the Commission on Approach to the Churches to the International Y.M.C.A. Convention—Rev. C. P. Harry.

Interchurch Pastorate—Dr. F. W. Padeford.

TUESDAY, JANUARY 9

10:00 A.M.

Religious Education in Colleges.

Conditions in Southern Presbyterian Colleges—Dr. H. H. Sweets.

Conditions in Southern Methodist Colleges—Dr. Stone-wall Anderson.

11:00 A.M.

Instruments of Christian Education: The College Chapel; Bible Study; Religious Education; Orientation Courses.

The Rev. Paul Micou, Secretary of the Department of Religious Education of the National Council of the Protestant Episcopal Church.

President Harry M. Gage, Coe College.

President Joseph R. Harker, Illinois Woman's College.

Professor Clyde E. Wildman, Cornell College.

Miss Jessie Burrall, Stephens Junior College.

Discussion.

2:00 P.M.

Report of the Committee on Finance and Finances—Dr. John W. Hancher.

Report of the Committee on Religious Education—Dr. Joseph C. Nate.

Report of Committee on Woman's Work—Miss Agnes M. Hall.

Discussion.

Brief Responses:

Board Secretaries.
University Pastors.

8:30 P.M.

Nation-wide Publicity for Christian Education—Mr. Elmer
T. Clark, Publicity Specialist.

CONFERENCE OF CHURCH WORKERS IN UNIVERSI-
TIES, EDGEWATER BEACH HOTEL, CHICAGO, ILL.

JANUARY 9-12, 1923

PROGRAM

TUESDAY, JANUARY 9

7:30 P.M.

Joint Meeting with Council of Church Boards of Education.
(See Program of Council meeting)

10:00 P.M.

"Get Acquainted" Reception in the Hotel Parlors.

WEDNESDAY, JANUARY 10

8:30 A.M.

General Session: "*An Adequate Religious Educational
Program.*"

- (a) A Four Year Sunday School Curriculum for College
Students—Frank Wade Smith.
- (b) An Educational Program for the Young People's Socie-
ties—Frederick Igler.
- (c) School of Religion—W. C. Gibbs and Harry C. Munro.
Discussion.
Personal Follow-up Interviews.

12:00 NOON.

Denominational Luncheon Meetings.

Baptist—George R. Baker.
Congregationalist—Frank M. Sheldon.
Disciples of Christ—J. C. Todd.

Episcopalian—Paul Micou.

Lutheran—C. P. Harry.

Methodist Episcopal—Warren F. Sheldon.

Presbyterian U.S.A.—M. Willard Lampe.

Interchurch Pastors and Others—O. D. Foster.

Reports of Committees:

Nominations, Audit, Budget, Objectives.

Report of Plans for the Second Garden City Conference.

The Proposed Survey of Religious Conditions in the Colleges and Universities.

Discussion.

7:30 P.M.—Joint session of the Council and Conference of Church Workers in Universities.

Denominational Obligation at the University—Dr. F. M. Sheldon.

3:00 P.M.

Book Reviews on Sunday School Texts—Frank Wade Smith.

3:30 P.M.

Group Conferences.

Work with Girls—Miss Mary Markley.

Pastoral Work—J. A. G. Moore.

Publicity and Finance—George R. Baker.

Study of Religious Conditions in Universities—O. D. Foster.

Program for Local Pastors—Warren F. Sheldon.

7:30 P.M.

General Session—"Denominational Clubs."

(a) Local Denominational Clubs—William Houston.

(b) National Denominational Clubs—Paul Micou.

(c) Kappa Phi—Mrs. E. V. DuBois.

Discussion.

THURSDAY, JANUARY 11

8:30 A.M.

General Session—"Cooperation"—A General Survey of Types of Organizations.

At Cornell—Hugh Moran.

- At Illinois—Robert J. Locke.
- At Wisconsin—E. W. Blakeman.
- At Pennsylvania—C. A. Anderson.
- At Ohio State—E. A. Ralph.
- At Michigan Agricultural college—N. A. McCune.
- At Iowa—R. H. Fitzgerald.
- Discussion.
- Personal follow-up interviews.

12:00 NOON.

Denominational Luncheon Meetings (Same as on Wednesday).

3:00 P.M.

Review of Books of special interest to University Workers—
Frank M. Sheldon.

3:30 P.M.

Group Conferences.

- (a) Closely Organized Units—M. Willard Lamps.
(Cornell, Pennsylvania, Michigan).
- (b) All other Types—Paul Micou.
- (c) Interchurch Pastorates—O. D. Foster.

7:30 P.M.

Address: "Meeting the Religious Needs of College Students"—
Dr. George Craig Stewart.
Discussion.

FRIDAY, JANUARY 12

8:30 A.M.

General Session—

Reports of Special Committees

- (a) "Housing of Students at Universities"—James C. Baker.
- (b) "Effect of Overchurching on Recruiting for the Ministry"—E. W. Blakeman.
- (c) Constitution—Vernon S. Phillips.
- (d) Nominations.
- (e) Time and Place of future meetings.

Unfinished business.

Reports of Findings Committees.

- (a) An Adequate Religious Educational Program.
- (b) Types of Organization at University Centers.
- (c) Denominational Clubs.
- (d) Work with Girls.
- (e) Publicity and Finance.

Adjournment.

ASSOCIATION OF AMERICAN COLLEGES

NINTH ANNUAL MEETING, HOTEL SHERMAN, CHICAGO

JANUARY 11-13, 1923

PRELIMINARY PROGRAM

THURSDAY, JANUARY 11

6:30 P.M.

Banquet.*

College Objectives and Ideals

President Samuel Plantz, Lawrence College.

President Rush Rhees, University of Rochester.

Dean Marion Talbot, University of Chicago.

Dr. C. R. Mann, Director of the American Council on Education.

The Appointment of Committees.

FRIDAY, JANUARY 12

9:30 A.M.

The Report of the Association Commission on the Organization of the College Curriculum

Dr. Robert L. Kelly, Chairman.

President Alexander Meikeljohn, Amherst College.

Miss Margaret C. Alexander, The Institute of International Education.

General Discussion.

* Members of the Association and their friends should make reservations at once, sending order to the Hotel Sherman, Chicago, Ill. Price \$2.50 per cover.

The Report of the Association Commission on Academic Freedom and Academic Tenure.

Dean Charles N. Cole, Oberlin College.

2:00 P.M.

The Report of the Association Commission on the Distribution of Colleges (Each ten minute discussion is based upon a statistical or personal survey)

Elements in the Field and Constituency of Colleges

In *Colorado*—President Melvin Brannon, Beloit College.

In *Nebraska*—Chancellor S. P. Capen, University of Buffalo.

In *Arkansas* and *Massachusetts*—Dr. George F. Zook, U. S. Bureau of Education.

In *Oklahoma*—President R. M. Hughes, Miami University.

In *Iowa*—Dr. Robert L. Kelly, Association of American Colleges.

3:00 P.M.

The Report of the Association Commission on Architecture.

President John H. T. Main, Chairman, Grinnell College.

The Relation of the Fine Arts to College Education,

Mr. George C. Nimmons, F.A.I.A., Chicago.

College Architecture (Illustrated).

Mr. C. C. Zantzinger, F.A.I.A., Chairman Committee on Education, The American Institute of Architecture, Philadelphia.

General Discussion.

7:45 P.M.

The Report of the Association Commission on Faculty and Student Scholarship.

President Frederick C. Ferry, Chairman, Hamilton College.

Honors Courses in American Colleges.

Dr. Isaac L. Kandel, The Carnegie Foundation for the Advancement of Teaching.

President Frank Aydelotte, Swarthmore College.

Athletics in the Colleges.

Dean Douglas Anderson, Tulane University.
General Discussion.

SATURDAY, JANUARY 13

9:30 A.M.

The Report of the Association Commission on Sabbatic Leave.

Dean O. E. Randall, Brown University.

Increase in Budgets and Endowments since 1920.

President Clark W. Chamberlain, Denison University.

Religious Education in the Colleges.

Dr. E. D. Burton, Chairman of the Board of Education
of the Northern Baptist Convention.

Future Program and Methods for the Association.

11:00 A.M.

The Report of the Treasurer.

The Report of the Auditing Committee.

Election of New Members.

The Report of the Nominating Committee.

Unfinished Business.

Adjournment.

THE ATLANTIC CITY MEETING OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

November 14-19, 1922.

That part of the Report of the Commission on Approach to the Churches to the Young Men's Christian Association Convention at Atlantic City in November, which had to do with Student Work was published in the November issue of CHRISTIAN EDUCATION. The Convention made a few minor changes and Mr. Colton is responsible for the following statement of those changes:

In taking action upon the Commission's report, the Convention amended paragraph "b" under "4," Findings, page 10, to read:

While in theory either an interdenominational agency such as the Association or a denominational agency alone might meet both needs, experience tends to show that for the field as a whole both agencies are needed.

The Convention approved paragraphs "h" and (2) under "i" on page 11, with the understanding that they deal with the forms and processes of cooperative organization and not with the organization of the unit Young Men's Christian Association concerned, inasmuch as the principles and basis of any Association's organization necessary to its recognition and participation in the Movement as a whole are definitely prescribed by other legislative enactments and therefore are not subject to certain modifications without the loss of representation.

Mr. Micou advised the Council office by wire of the action of the Convention, requesting that the *Principles* be published in connection with any other part of the Report, but the magazine had already left the printer's hands. The principles are presented here.

BASIC PRINCIPLES OF COOPERATION

I. *The Supremacy of Christ*

Jesus Christ is the Head of every man and of all movements and institutions that bear His name. All problems of relationship between individual men and between movements and institutions must find their solution in this common relationship to Him. The sole and governing purpose of all must be to express the mind of Christ, to build up His Body, which is the Church, and to hasten His Kingdom. So far as any questions of relationship between the Young Men's Christian Association and the Churches

lie in the field of this principle, accordingly they are to be solved by it. To the extent that our Lord Jesus Christ is really recognized as supreme and that all our agencies and organizations seek only to express His mind, to build up His Body, and to hasten His Kingdom, difficulties will disappear and the work that as Christian men we seek to do will fit itself together in the harmony and unity of the Divine Spirit.

II. *The Primacy of the Church*

It is not with the Church in this high sense that we are to deal. Our problem is the problem of relations of local Young Men's Christian Associations to the local Christian congregations or parishes and of the General Agencies of the Associations to the organized denominations or communions.* As without question we put in the foreground the supremacy of Christ and His Church and His Kingdom and the subordination to it of all agencies and organizations whatsoever, so also we desire to recognize the primacy of the local congregation and the denomination as the Church is expressed in them. This primacy has always been affirmed by the Association, as in the Cincinnati declaration in 1913:

"The most important agency for the promotion of religious life is the Church. No other institution should be permitted to supplant it or ignore its primacy. The Association reaffirms its historical policy of absolute loyalty to the Church and reasserts its intention to recognize in all its activities the preeminence of the Church, the extension of whose influence is the primary purpose of the Association."

This principle and its recognition require that the work of the Association should supplement the work of the Churches, or rather that it should be conceived as being a work of the Churches carried on by them through the Association, not as an official organization of the Churches, but as a free and trusted auxiliary agency. The activities of the Association should be so planned

*The term Church capitalized will be used only in the universal sense. When denominations or communions are signified the word "Churches" will be capitalized. When "churches" is used not capitalized, reference is being made to local congregations or parishes. Likewise "church" uncapitalized refers to a single local congregation or parish.

and conducted as to maintain and strengthen the existing ties of men and boys and to promote relations to the churches where none exist. They should reinforce the Churches in realms where the Churches are not at work. In a word, the Young Men's Christian Association is a voluntary, interdenominational instrumentality through which the laymen, especially, of the Churches seek to do together in the name of Christ and for the sake of the Churches, a work, as laymen, for men and boys which the local congregations or the denominational communions cannot separately do so efficiently or may not be able to do at all.

III. *The Independence of the Association of Ecclesiastical Control*

The term "Association" is used to designate the local Young Men's Christian Association or the national movement as a whole. When the term "associations" is used uncapitalized, reference is made to several local units.

While the Association from its beginning has been independent of ecclesiastical control, it is recognized that for the motive of its organization, for its inspiring ideal of Christian manhood, and for its spiritual and material support it is indebted to the churches. Yet the Commission is convinced, in the light of past experience and of present conditions, that its mission can be most effectually accomplished by the maintenance of independence of ecclesiastical control both for the local association and the general movement.

IV. *The Adequacy of Relationship*

Efficient work by the Churches and by the Association depends upon the existence and maintenance of adequate relationship. To successfully cooperate the Churches and the Association must know what to expect of each other.

a. The duty of the Churches in view of the purpose of Christ, of the Church's primacy, and of the autonomy of the Association is to sustain and counsel this specialized agency for work among men and boys. They should heartily respond to the requests of the Association for counsel in determining objectives and pro-

grams and in enlisting personnel and financial support. In this way and in this way alone can the inspiration of the achievements of the Association give the highest satisfaction and inspiration to the local churches, or to the national denominations.

b. The duty of the Association, in view of the purpose of Christ, of the primacy of the Church, and of its own autonomy is to promote its work among men and boys in respect to their physical, intellectual, social, and spiritual welfare in such manner as to lead them to become disciples of Christ, members of the Church, and stable in Christian character. Conflict for which the Association is responsible will seldom arise if the supremacy of Christ and the primacy of the Church are always remembered. If the determination to understand and to be understood is adhered to, apparent conflicts can be overcome by friendly adjustment, remembering that * "the activities of the Association should be so organized and conducted as to maintain the existing church ties of men and boys, and to promote such relations where none exist."

c. To realize adequacy of relationship will at times require sacrifice both on the part of the Churches and of the Association. This will apply to the national organizations as well as to the local. Since the most efficient work by the Churches and the Association depends upon the realization of adequate relationship, still more earnest heed should be given to the action of the Detroit Convention on the subject:

"That, in order to insure the more complete cooperation of the Association and the Churches in aims, in sympathy, and in work, it is recommended that each Association, each State Committee, and the International Committee shall, before projecting plans and work for the year, enter into counsel with representatives of the Churches."

Mr. G. P. Harry, University Secretary of the United Lutheran Board of Education, attended the Convention and sent the following report:

* Lakehurst Conference on Religious Work, May, 1922.

Report of the Forty-First International Y.M.C.A. Convention

Your representative attended both meetings of the student section and two meetings of the general convention, being present during the sessions on November 16 and 17. He also attended a meeting of the National Association of Student Y.M.C.A. Secretaries in Philadelphia on November 13.

In his opinion the following items are of special interest to the Boards of Education:

1. There was considerable discussion both in the general convention and in the student section on the basis of membership and qualifications for office-holding and delegates. A report by the committee on associations showed that out of 1978 associations known to be in existence, 1274 replied to an inquiry sent by the committee relative to the regularity of their constitutions and practices as to membership and office-holding. Of this number 206 reported irregularities, either in their constitution or their practice by which other than members of Evangelical Churches were admitted to membership or office. In presenting the report attention was called to the fact that only 1274 out of the 1978 reported, and the presumption is that a considerable number of this 704 not reporting are irregular. This would mean that probably not less than 800 out of the 1978 associations are not on the basis of membership in Evangelical Churches.

The Convention finally adopted this new definition of Evangelical. It was pointed out that there is no change in basis but only a new definition of Evangelical. "Local associations may regard as Evangelical Churches any of the following:

(1) Those conforming to the definition adopted by the National Convention held in Portland, Maine in 1869.

(2) Those designated as eligible for membership in the Federal Council of Churches of Christ in America or the corresponding body of the Dominion of Canada."

The following resolution was adopted with reference to the management of associations—"Any association or branch may

at its discretion elect or appoint not to exceed 10 percent of its Managing Board from members of the Association defined in (1) and (2), upon nomination by the nominating committee of the Boards and personal acceptance of the declaration of purpose, but only members in good standing in (1) and (2) shall be eligible for delegates to conventions."

With reference to students, the following statement was adopted as the statement of the purpose of the student associations:

A—To lead students to faith in God through Jesus Christ.

B—To lead them into membership and service in the Christian Church.

C—To promote their growth in Christian faith, especially through the study of the Bible and prayer.

D—To influence them to devote themselves in united effort with all Christians to make the will of Christ effective in human society and to extending the kingdom of God throughout the world.

With reference to membership, resolutions were adopted making it optional with the local student associations as to whether they shall remain on the Washington basis or receive members upon the basis of personal acceptance of the above statement of purpose only.

As to office-holding in student associations, it was decided that the present authorized practice of office-holding and Convention representation in student associations be reaffirmed. This means that the student associations may receive into full membership students who are not members of Evangelical Churches but willing to subscribe to the statement of purpose. Office-holders and Convention representatives must be members of Evangelical Churches.

In the student section this resolution was also adopted, after considerable discussion and some opposition: "The student associations would welcome with deepest sympathy and heartiest pleasure increased attention of the various denominations through their several agencies to needs of students, particularly in tax-

supported institutions, and further, that we pledge anew our complete co-operation with them in our great work for the Kingdom of God."

The Convention approved with slight changes, the Report of the Commission on Approach to the Churches; this report established four basic principles of co-operation: (Printed above.)

Following these basic principles are three sections, calling attention to "Special Areas of Parallel Activity," namely, in religious work, among students, and among boys.

(The section referring to students was printed in the November issue.)

The Student Section also passed this resolution: "We heartily approve the conclusions of the Convention Commission on Approach to the Churches."

The Commission on the Occupation of the Field, with reference to student work called attention to the greatly increased number of students in institutions of higher education and to the fact that there are 678 associations working in this field. At least 12 per cent of the colleges and universities are without associations. Fully one-half of the graduate and professional schools are without associations and fully half of the preparatory school field is unoccupied.

It recommended that the International Committee be encouraged to strengthen its staff for work among school boys and graduate students, including theological students, and that every State Committee consider the importance of employing a State Secretary; also that the students be given every opportunity to assume leadership in Association work, and that City Associations be encouraged to get into touch with the many Christian graduates from the colleges who come into the cities.

The report of the International Committee with reference to student work also called attention to the increased numbers of students and asked that the present organization of the work through the field councils should be endorsed.

The Student Section adopted resolutions urging that a Commission be appointed to study the whole student field for a year and at the conclusion of its studies to prepare a program for a special movement for Christian students in coordination with the Student Volunteer Movement and others including the Churches.

The Student Section also passed resolutions endorsing the Federal Council of Churches relative to war, and a series of resolutions calling upon college men to make effective legal provision for the enforcement of prohibition.

It is the policy of the Lutheran Board to work primarily through the local congregation. It encourages its students to participate on the campus in the student Christian Associations and form Lutheran student groups; in many places, Lutheran student associations are also formed.

The pastors working with the Board devote much time to personal interviews in addition to their ministration to the students through the worship of the congregation and the religious educational facilities provided in the Church schools.

The Board has issued pamphlets from time to time and publishes the Lutheran Student Bulletin, which is distributed without charge to all Lutheran students several times each college year. The last edition numbered 11,000.

Regional Student Conferences are held under direction of the Board and its Regional Secretaries.

The Lutheran Student Association of America has been formed. This Association is a student association and is not under the control of the Board although the Board's Secretaries are constantly in council with the student leaders of the movement.

THE CHURCH COLLEGES SPEAK OUT

The effectiveness of the church or denominational colleges in their relation to the churches has been called into serious question. Specifically, the points at issue are these:

(1) *Does the "church college" need to be "redeemed"?*

If so, as one of our inquiring friends asks, from what, by whom, and to what? The answers of a few of the college presidents seem to indicate that in their judgment the "church college" should be redeemed from the blighting effects of the theory of evolution!

(2) *Do the denominational colleges need to be "turned back to the service of the church?"*

The question is asked, of course, on the assumption that the church college has at some time in the past abandoned the service of the church.

(3) *Is it true that the church colleges are "practically dominated by the interests that control the public school system."*

(4) *If it be true that in a limited area concerning which the facts are known "the church colleges do thirteen times as much for the training of public school teachers as they do for the training of religious teachers," are the church colleges entirely responsible for the situation? Is there operative here any law of supply and demand?*

(5) *Is it true that "the church colleges have failed to recognize that they have a distinct contribution to make to the church?" Or is it true that having recognized this fact they frankly admit their partial failure to realize their ideal?*

(6) *Is it true that the present "social unrest" exists "because the denominational colleges have not recognized that their contribution was to give to the leaders of this country through their sociology departments the social program of Jesus Christ?" Does American "social unrest" have so simple a cause as this?*

(7) *Is it true that the "social service departments in denominational Boards have been created" because of this same failure on the part of the colleges?*

(8) *Is it true that "denominational colleges have failed as teachers of Biblical history and literature, and the nature and structure of religion?"* This question bears upon the standardization work of the Committee on Biblical Departments of the Religious Education Association.

(9) *Is it true that "the most lamentable failures of the denominational colleges have been in the departments of philosophy and ethics and in their departments of sociology?"*

(10) *Is it true that the church colleges alone will ever be able to solve the problem of social unrest and of church leadership?*

(11) *And finally, what agency is there which is powerful enough "to put the church college out of business?"*

Assuming that it may be desirable to do so, how would you go about putting out of business a small church college with 455 students which during its history has had 9,000 young men in attendance, of whom more than 1,800 have been ordained ministers of the gospel, 42 have been moderators of the Presbyterian General Assembly, 91 have been presidents of colleges and universities, approximately 2,000 have been engineers, teachers, chemists, and business men, more than 700 physicians, more than 1,300 lawyers, 21 judges of State Supreme Courts, nearly 300 State legislators, 91 U. S. congressmen, 10 governors of States, 11 U. S. Senators, and 4 cabinet members?

PERILS IN CRITICISM

1. Constructive criticism is always wholesome and valuable and it must be admitted by all concerned that not all of the truth can be seen from one point of view. Presumably college presidents are able to tell what the policy and program of their institution is. It must be left largely to others to evaluate this policy and program and to indicate the degree to which it has been successfully carried out.

2. The tendency to unqualified generalization is said to be in a very distinctive sense an American trait. There certainly must be types of church or denominational colleges which represent all

degrees of educational effectiveness. It is scarcely likely that any sweeping criticism will be equally applicable, or indeed applicable at all in all cases. The judicial attitude of mind requires careful discrimination.

3. There is a constant danger in an attempt to professionalize religion or religious teaching and to judge it in terms of the response to certain specific and professional demands. Liberal arts colleges of America—and most denominational colleges are colleges of liberal arts—have held pretty definitely to a non-professional program. Their policy has been to turn over to other institutions the processes of technical training. They would weigh carefully all propositions to introduce strictly technical departments.

4. There is a danger on the other side to be avoided in concluding that an institution has been Christianized because its professors have good characters and good intentions. It is generally recognized that the newer curriculum subjects have not yet been scientifically elaborated, much less have they been permeated with distinctively Christian teaching by highly competent scholars. The question both of the teacher and the text-book, therefore, must be taken into consideration.

But our topic says, "The Church Colleges Speak Out" and we must give them an opportunity to do so.

At the Quadrennial International Sunday School Convention in Kansas City last summer, Dr. Walter S. Athearn made an address on "The Outlook for Christian Education."* It was clear that the subject was one in which the Sunday School workers and their friends gathered on that occasion were keenly interested and that they were in hearty sympathy with the views of the speaker, particularly when he made an arraignment of the church colleges. The Committee on Education of the International Council, we are told, is continuing the work of gathering facts preparatory to publishing soon an exhaustive report on the whole subject.

* Copies of the complete address may be secured without charge from the School of Religious Education and Social Service, Boston University, Boston, Mass.

Dr. Athearn spoke plainly. He did not confine himself to an exposition of Sunday School problems—evidently not yet all solved. He made it clear that in his opinion the church college had not measured up to its opportunity, and that it was distinctly blameworthy insofar as it had failed in this respect. Believing that colleges like men are imperfect, have not yet "attained," and may profit by serious criticism, and in order to call this matter to the attention of the college presidents, to give them a chance to be heard in their own defense, and to enlighten the general public, the Council of Church Boards of Education sent the following multi-graphed letter in early September to about five hundred denominational and independent colleges.

September 8, 1922.

Dear Mr. President:

In his address at the Kansas City Sunday School Convention on "The Outlook for Christian Education," Dr. Walter S. Athearn said:

"The next step is to redeem the church college. . . . Our church colleges have failed to recognize that they have a distinct contribution to make to the church. The department of philosophy in a Christian college should give to all students a philosophical interpretation of the ideals of the Christian religion, so that whatever philosophies may evolve out of the sciences taught in that college, they will all be seen in the light of the philosophy of Christianity. . . . Denominational colleges have failed as teachers of Biblical history and literature, and the nature and structure of religion, but their most lamentable failures have been in their departments of philosophy and ethics, and their departments of sociology."

Will you be good enough to tell me how much truth you think there is in Dr. Athearn's assertions? *Will you answer with special reference to your own institution?*

Will you kindly send me a list of the text and reference books used by your Professors in Bible, Philosophy, Ethics, Sociology, and Political Science, *which have been found useful in the constructive presentation of the Christian point of view?*

Sincerely,

ROBERT L. KELLY.

In the October number of *CHRISTIAN EDUCATION* the Editor made reference to this inquiry and the many interesting and diverse comments it had provoked, and quoting a yet stronger paragraph from the Kansas City address, promised to make a full presentation of the subject in a succeeding issue. The additional paragraph was this:

"When the departments of these colleges come back to their task we shall have a leadership that will solve these great problems, and we will not be battling to give the church a social program or to square the findings of science with the claims of religion. The church college will solve this problem. Now, let us call the church colleges back to that task, or put them out of business!"

On the whole, the response of the colleges has been gratifying. Included among the five hundred to whom the letter was sent were many Roman Catholic institutions, many of which did not reply. These were appealed to, not because they were included in the criticism, but that they might be given an opportunity to express themselves. Some technical and vocational training schools and a few municipal institutions were on the list. Replies were received from 134 institutions. Of these, twelve merely sent lists of books, without comment, Dr. Athearn's institution being one. Nine Catholic colleges responded, indicating in a definite and positive way what they are trying to do. They were at considerable pains to prepare lists of Catholic texts which had been found most useful.

The very fact that 25% of the colleges of the country replied to such a form letter sent out during the period of matriculation is in itself encouraging evidence of the vitality of the subject under discussion. Perhaps it substantiates the view expressed by one correspondent that if failure there were on the part of the college, it was not "to recognize" but adequately to fulfill its responsibility of rendering a unique contribution to the church—an indictment no less severe, but of different quality and possibly indicative of a condition attended by certain extenuating circumstances. There are colleges and colleges, of course, but very few are indifferent to the voice of public opinion, even a small section of public opinion.

Of the 125 Protestant colleges replying, five are located in the New England States, sixteen in the Middle States and Maryland (including the District of Columbia), sixty are in the territory covered by the North Central Association, thirty-four are in the territory of the Southern Association, and ten are in the Far West.

Three Colleges Plead Guilty

Three colleges acknowledge the criticism as just and applicable to themselves without qualification. One of these is a college for colored youth. One president writes:

"I think Dr. Athearn's assertions are perfectly true. They are true as regards ——— (his own institution)."

Another says:

"I do not know what Dr. Athearn had in mind in the paragraph which you quote from him, but I agree with him entirely as to the failure of the colleges in regard to biblical history, literature, moral and spiritual attitude. I believe that much teaching is today not only a failure to do what needs to be done but an assault on the essentials of Christian faith."

The third man, dean of his college, fairly shouts his approval:

"Your encyclical of the 8th inst. had my range and landed directly in my trench. Dr. Athearn's remark is appropos. Instead of regaling you with a list of my inferior reference books, I am writing to ask you to be good enough to send me a list."

Eighty Colleges Deny the Charges

Eighty colleges made denial of the charges; of this number, fifteen indignantly repudiate them as absolutely unfounded. The following letters are typical:

"I don't believe that the church colleges have failed to recognize that they have a distinct contribution to make to the church. On the contrary, I believe that the average church college has felt a very distinct responsibility to the church in the matter of teaching Christian ideals as well as giving scientific and philosophical instruction."

"Let me say that the church schools with which I am acquainted do not need redemption. They do recognize their responsibility and are giving back thousands to the service of the churches."

"The statement is entirely too sweeping. I do not believe the Christian College has failed either as teacher of Biblical History, Literature, etc., or as teacher of Philosophy, Ethics and Sociology. . . . We are beginning to realize that character is of most value and is dependent upon something more than the development of the brains. Men are slowly awakening to the conviction that the problems of society and religion, education, politics and government, industry and commerce are affected by the view which men have of their relation to God as well as their relation to man. I think the outlook is full of great hope."

"Referring to the pessimistic statements of Mr. Walter S. Athearn, I write to say that I do not believe that denominational colleges have made such lamentable failures either in the departments of religion, or of philosophy and ethics. Our institution is not under the control of any single denomination. It is, however, in its history, its ideals, and its teaching force, what would be called an interdenominational, strictly Christian institution. In selecting new professors, one of the first inquiries is concerning his Christian character and attitude."

"My own experience of more than twenty-five years in connection with denominational schools affords ground for the opinion that they have been and are contributing immeasurably, where Dr. Athearn declares they have failed. Much of this contribution is made through the influence of distinctively Christian teaching rather than through specific courses in biblical and religious subjects. If Dr. Athearn means that the denominational schools, single-handed, have not stayed the avalanche of scientific and diabolical materialism, civic and commercial greed, with all their train of evils, obviously he is right. If he means the church and schools, generally speaking, have not sincerely done their best to carry out the principles and ideals of the Christian religion as applied to education, he is, in my judgment, wrong."

"I am quite convinced that such sweeping criticisms as that given by Dr. Athearn are unfair and untrue. We believe, at least here at ———, that we are in deed and in truth a Christian college with equal emphasis upon the Christian and the college."

"I have consulted the members of our faculty who have had experience both as students and teachers in denominational col-

leges, and I find that with a single exception we are unanimous in saying that the statement by Dr. Athearn does not apply to conditions with which we have had experience. The denominational institutions represented by those consulted are ————— (eleven institutions named)."

Two colleges, though they took the trouble to reply to the circular letter, say they feel little concern:

"There may be here and there colleges that have failed in some of the particulars he mentions. I think, however, it would be difficult to find many examples. We get, at —————, the usual number of criticisms along these lines. We are not very much disturbed by them."

"If preachers would spend less time in denouncing their own institutions—the church and the school—they would probably have more time for saving a lost world in a most practical manner. The statements that are made usually at these larger gatherings are for the purpose of sensation. I do not believe that we need worry about Dr. Athearn's statement."

The president of a Congregational college of long and honorable history writes candidly:

"No one would be rash enough to say that the Christian colleges have lived up fully to their opportunity in the departments of Biblical History, and Literature, and the nature and structure of Religion, Philosophy, Ethics and Sociology. But in my judgment his condemnation is far too sweeping. The failure has been in part due to the inability of the college to reach its ideals in any of its work. Under the old system of required courses for all students we could bring influences which we desired to have most compelling to bear upon each member of the student body. The present distribution of students into smaller groups makes such unity of influence impossible. But I do not agree that the Christian colleges have lamentably failed in the fields to which he refers. In the field of Philosophy and Ethics and also in Sociology ————— college has strong teachers with marked Christian influence and I do not believe for a moment that their work in developing the Christian attitude and emphasizing Christian ideals could be called a lamentable failure."

Several presidents admit that conditions as described were prev-

alent some years ago but are confident they are rarely to be found today:

"I write to say that up to about four years ago, I believe that his criticism of the average church college, as I know them, is in the main, just, though his criticism does not make sufficient allowance for the indefinite, yet strong, influence of the spirit of the institutions. My observation leads me to say that the church colleges are undergoing a transformation in the matter of accepting their responsibility for a specific, thorough-going training in Christian standards and ideals."

"Dr Athearn is making a sweeping assertion, but I presume one should not question his veracity. Personally, his statement if made ten years ago would have held good, so far as our work is concerned, but it certainly does not apply to us at present."

"I believe that the church college has been redeemed. If there was a time in the recent past when church colleges seemed to recognized a stronger obligation to the state than to the church in shaping their curricula, that day is rapidly passing. Probably every church school which recognizes any obligation to give vocational courses for the sake of providing teachers for the state will recognize an equal obligation to provide training for Christian leadership in the home community."

A fourth, expressing the same idea, modestly claims as fairly due some recognition of "improvement" even though the ideal is not yet fully realized:

"I think Dr. Althearn is a little late in his judgment. Possibly our colleges did not fully recognize their obligation to make a distinct contribution to their church several years ago. Now, however, they are attempting to do this very thing. So I feel that at least the credit for improvement in this line is due along with the criticism referred to."

Thirty-nine colleges not presuming to speak for others, make no reply as to the truth of the general criticism but boldly challenge the statement as "unjust and misleading" when applied to themselves. Of such replies the following are typical:

"Replying to your letter of September 8th referring to the address of Dr. Athearn, I take the opportunity of saying that no

line of the paragraph you quote is a fair representation either of the ideals or real condition of this institution."

"Thank you for giving us a chance to give testimony with regard to the charge of Dr. Athearn. ——— college has for many years made a very definite endeavor to make a distinct contribution to the church. We have recognized that the college owes its existence to the church and that its only justification is that it really sends its students back from the college to the homes and churches and communities from which they came definitely prepared to be leaders in every movement for the advancement of the church and society. I think our record will show that we have been making good and that our women are taking their places as leaders in every good work."

"You ask my opinion as to the truthfulness of this statement as regards ———. I think it is not true at all. The college has recognized its obligations to the church and has performed its duties as faithfully as any institution of which I have knowledge. Of course, all of us who do any kind of work for our fellow-man feel, after its performance, that we wish we might have done it better and more effectively. We, of course, see wherein we have made mistakes and if we could do it over in the light of that experience we might improve. It is in the latter sense only that I would say that his statement has any application whatever to ——— college."

"How far it may be applied to most of the denominational colleges I do not know, but I am convinced that it is very wide of the mark so far as ——— college is concerned."

"My judgment is that Brother Athearn carries the theory of emphasis by exaggeration up to about the n th power. I am enclosing some facts regarding ——— which have a bearing upon the quotation of your recent letter."

"Not a bit of truth in it as applied to ———. Dr. ——— is the prince of all Bible teachers, sound to the core, and thorough to a fault, if that is possible. I teach sociology and ethics and know that they are made Christian."

"This is the first time that my attention has been called to that address. I am a little surprised, and I honestly believe with reference to our own institution that the sentiment of the address is

not true. We are doing our best to keep the atmosphere in this institution truly Christian. Always the emphasis is placed on education as a means of service. We insist that education in this institution must be controlled by a Christian motive and we are employing every possible agency to make the ideals of the campus what they ought to be."

Two men speak not only of the institutions with which they are connected but with equal confidence for those of their denomination:

"I really cannot say how much truth there may be in Dr. Athearn's statement regarding the church college. I have been for a long time convinced of the difficulty which faces the presidents of Christian colleges to secure philosophical teaching which should be true to the ideals of the Christian religion. In this institution we have made a virtue of our weakness in this respect and teach theistic philosophy without equivocation or excuse. *I am sure that this is done in most of our Methodist institutions because of the influence of Borden P. Bowne, whose philosophy is the prevailing one in our Methodist schools.*"*

"So far as ——— college is concerned, Dr. Athearn's statements are absolutely incorrect. Our college is making a very large and necessary contribution to the work of the church. Its influence in shaping the views and the purpose of students is wholly good. We have not, in many years, graduated a student who was not a professing Christian and nearly all of our graduates are active workers in the church. Pastors frequently say to me that their young people are more interested and active in the church work after they return from college than before they went away to school. . . . *While I have answered your question with reference especially to ——— College, I know that Dr. Athearn's accusation is unjust and his statements misleading with regard to most of our Presbyterian colleges. I do not, as a matter of fact, know of one to which they would apply.*"*

Of the eighty colleges denying the charges, twenty-four think the criticism in general "substantially correct" but protest it is not true of them. Some of these would modify his language to fit their thought, others take him at his word:

* Italics introduced by the Editor.

"I think that in the main his contention is right, although I would not put it so strong—to think that denominational colleges have failed. They have been greatly handicapped. . . . I think it is easy to underestimate the work they are doing, for in many cases the work is not done under a specific department. I have been making a study of the kind of teachers they have produced and I am sure they rank above the average, especially in the matter of biblical history and literature."

"I think the statement of Dr. Athearn is a little extreme. I will agree that in my judgment the denominational colleges have been timid. They have not stressed as much as they are entitled to do definite Christian teaching lest they be held prudish and peculiar, but I do think that their faculties have been selected with greater **care**, more consideration being given to positive Christian character than in the case of faculties assembled in state institutions, and in my judgment, this is much more vital than curriculum instruction."

"Whatever may be the manner of conducting the work in other schools, we feel that the criticism hardly applies to ————"

"I want to record my conviction that so far as ———— is concerned, our work is constructive and in the interests of religious faith. I think there is, however, if the whole college world is considered, something of truth in Dr. Athearn's statement that 'there have been lamentable failures in the Departments of Philosophy, Ethics and Sociology.'"

"I think there is too much truth in it. With natural and increasing dependence on relations to their alumni and high school as sources of financial support and students, both churches and colleges have tended to lose their earlier vital touch and reciprocal relationship. The churches need to seek a close friendly touch and to develop large financial helpfulness, so that colleges in their perplexity and straits can feel that they are not depending on a broken reed. . . . *We* have tried earnestly to promote and make more vital the religious relationships of our institution."

"I do not think that Dr. Athearn has overstated the case, if I understand him correctly. Except in a few cases I believe the church college has drifted considerably from the evangelical Christian viewpoint. In our own institution we stand firmly on the

absolute authority of the Bible as the inerrant Word of God. We do not teach Biblical Literature but the Bible as God's message to lost men. The Bible itself is, first of all, our text-book."

"The statement by Walter S. Athearn is very significant, and I believe on the whole, a just statement. We believe at _____ college we are making progress toward a significant answer to this statement."

"It is my conviction both from observation and experience that there is altogether too much truth in what he has said. The ideal of building character as the proper function of a college has been lost in the struggle to pile up endowment and build buildings. **Only a few days ago** a student in one of our most prominent denominational colleges expressed to me with great feeling his disappointment that at his college it was utterly impossible to maintain any Christian organization. He had no explanation to offer except that the students themselves were not interested. When I asked definitely if the college administration and faculty made any positive efforts to overcome the condition, he said, 'None that I have been able to find except in the case of two or three particular men.' My own college days are not so far past but that very vivid recollections remain and I shall have to be frank in saying although with almost a sense of shame that there was very little in the general college atmosphere and life to stimulate or cultivate a positive Christian interpretation of life.

"I should prefer to have some one else come into my own institution to formulate his judgments of conditions here. Still . . . there is an atmosphere of earnestness and sincere Christian influence. Many have asked me how we have succeeded in holding out against the present day tendency. My reply is that in our employment of faculty members we demand not only scholastic attainment but very definite and positive Christian character. We employ first a man, then a teacher."

"There is considerable truth in his assertions. Many of our Christian colleges are no longer Christian. The ideals which **obtained fifty years ago** have been supplanted by the ideals of our great state universities. Here we are making a very strenuous effort to put our college on a Christian basis. All Freshmen are compelled to study the Bible. Our students are all compelled to

go to chapel. Our professor of philosophy gives an interpretation of the ideals of Christianity."

"The expression 'redeem the church college' is rather startling, and yet I believe there has been a certain justification for the expression. Church colleges have depended too largely upon an indefinite 'spirit and atmosphere' and have done too little definite work. I think our own college has been somewhat ahead of many others for some years. We have a department which we call Christianity, in which two professors give their full time. We have one year of compulsory Bible study, one year of compulsory ethics, and advanced elective courses in both."

"It is my opinion that there is considerable measure of truth in Dr. Athearn's criticism. Of course, it applies to the colleges in varying degrees, and to some of them not at all. The college of which I am president belongs in this latter class. ————— aims to give its students broad horizons in its interpretation of truth to avoid enslavement to the letter that killeth. At the same time, it stands for the great fundamentals of the Christian faith. I believe, as did my friend the late President Hyde of Bowdoin College, that the college which is not Christian is no college at all."

Thirty Colleges Working Out the Problem

It is sometimes hard to draw the line; the colleges whose testimony has just been heard shade off almost imperceptibly into a group of thirty which frankly admit shortcomings both individually and as a class, but ask suspension of judgment while they continue their study of a situation of which they are keenly aware, which they deplore, and which they are earnestly striving to correct. Some of the most significant and hopeful reports are from this group. So fresh, so sincere and vital, so varied in their point of view are these expressions of opinion by some of the wisest of our college executives that it is a matter of regret that space forbids the printing of brief extracts from every letter. In the extracts which follow, it is hoped that a representative selection has been made and that no important point of view has been omitted.

"It scarcely seems to me fair to make such a sweeping statement as that contained in the address referred to for I doubt if the matter is so simple as to be covered by one generalization. On

the other hand I have the impression that the denominational colleges of the country probably fall into about three groups. In the first, I have no doubt that a species of scholasticism is still taught which bears no relation at all to the scientific and social problems of the day. At the opposite extreme there are probably church schools which have forgotten entirely the need of philosophical reconstruction along the lines of applied Christianity. Between these it is true there are without question a large number of colleges in which a definite attempt is being made to arrive at a sound Christian philosophy which takes account of both the scientific knowledge of the time and the social situation, with the attempt to arrive at a unified point of view which shall be in keeping with Christian idealism. ————— is numbered among this group."

"There is a considerable degree of truth in what he says; though the statement, of course, like all sweeping statements, makes the mistake of putting all the colleges in the same class in these matters, which is certainly not correct. With reference to our own situation, I have had these very questions of Dr. Athearn's in mind in all our appointments in these fields for years. The result is not equally satisfactory, of course, at every point, but I think we are reasonably attaining our goal."

"I think there is a good deal of truth in Dr. Athearn's statement concerning our colleges in general and I think ————— is very much like other colleges. I do not think the blame for the attitude of the students can be placed altogether upon college instructors. The home and the age, the church itself must all take their share. But we cannot escape our responsibility in the matter. I think some instructors think a neutral public attitude towards religion is the only thing that is fitting in a country like ours where all faiths and no faiths are represented. This point of view of course they get from our state universities. So far as Biblical Departments are concerned, I know of none that do not have instructors very much in earnest in helping students to get the Christian point of view. Yet there are always some who are more in earnest than others and the fact that the modern point of view is so different from the conservative results often in unfair criti-

cism and in some cases a *constructive* gospel is not guarded sufficiently.

"It is a difficult matter to make a Biblical Department stand for just what it ought. I am willing to take my share of the blame for the attitude of students in ————. But at the same time I think our Biblical Department should be known as trying as hard as possible to help students to a constructive truth. Our courses are so conducted that no one text-book is used in any course. I enclose a list of a few which we regard as especially helpful."

Some of the colleges resent the implications involved in the criticism of Dr. Athearn and fearlessly reply to a charge they think intolerant and bigoted, declaring loyalty to the truth as their sole and ultimate aim both in administration and teaching. They possess convictions which deserve to be heard. As one man puts it, they think "that there is some confusion as to whether a church college is primarily an educational institution or an instrument of the church which has among its other duties that of education."

"I would say briefly that Dr. A's assertions hardly have application in ———— college. The Christian point of view is always adequately represented in appropriate ways in philosophical, ethical and sociological work. Such courses would be one-sided if they did not have this characteristic. I think it fair to say, however, that Faculties in these departments are loyal to the demands of a truly scientific method, are concerned with all appropriate phases of their subjects and do not limit themselves to present distinct propaganda for only one point of view."

"In our defense I think the following remarks might be advanced:

"The immediate aim and desire of the professor of philosophy is to teach *philosophy*, not religion. His obligation is to introduce the student to the philosophic thought of the world as it has developed through the ages. His special hope is to create in the student a power of philosophic thinking, not to instill into his mind a definite set of ideas, religious or otherwise. He has religious convictions as other men and these may be prominent in his daily walk and conversation, but if he is a good teacher of philosophy he will respect independent thinking wherever he discovers it and finds it to have the ring of sincerity.

"In *psychology*, which is a science and therefore totally apart from religious implications, the teacher must impart a great body of facts. It is difficult to see how he can utilize this material to support Christian doctrine.

"The relation of *ethics* to religion is much closer; ethics is a science based on values rather than facts. Values can scarcely be other than personal, and they will vary among individuals. Here too, however, judicious discussion of various moral systems must be carried through. As soon as ethics becomes a form of propaganda for some type of theological opinion, it loses its aim and degenerates into a species of dogmatic exhortation.

"There is plenty of opportunity to inculcate Christian belief in the minds of the students of a Christian college. If this activity should absorb the time of the classes there would soon be no actual college instruction, no college in any real sense. The purpose of those who planned the institution to further both Christian belief and cultural education would thus be frustrated."

Perhaps, after all, the difference is more apparent than real and occasioned by variety in emphasis. If as one writer has said, "The college which is not Christian is no college at all," may not the converse be equally true that the Christianity that is not open-minded and loyal to the ever-extending horizons of truth is not itself conceived in the spirit of Him who said, "If my words abide in you, ye shall know the truth and *the truth* shall make you *free*."

Possibly all would agree with the correspondent who said:

"We assumed that the truth is the Christian teaching and endeavored to teach the truth as the best investigators presented it. We assume that Christianity does not have any especial patent upon truth. What is true is true and that is all there is about it, and there was no special pleading."

He adds,

"That this policy works seems to be evinced by a rather large percentage of students who planned to enter some form of special service for the church or missions."

The preacher is more important than the pulpit, the missionary than the mission house, and the teacher than the text-book. A large majority of the college presidents refer to this fact, and reference was omitted in the quotations only because it was so

common. It surpasses all else in significance. We may well ponder this paragraph from the president of a college who says:

"We are sending graduates every year into fields of religious service, and one-fourth of our more than five hundred students last year indicated their intention to give themselves to forms of full-time Christian vocations. Attention is given to the students' religious life and it is rare for a person to be graduated who is not a Christian and church member."

"My judgment relative to many religious colleges is that they are failing to be religious in the requirements of personal conduct of professor and student, in the clear ideals and atmosphere of the institutions. There is a laxity in and shading off from the finer grace and quality which give strength and beauty to human character. They appear to forget that while they must be in the world they need not be of the world. Social practices and individual habits seem to discourage the better things and students are graduated who not only lack scholarship but who are coarse in tastes, without good manners and unpracticed in Christian fortitude. My criticism would be rather directed against the college personnel, from president to the humblest teacher. Let them exemplify Christianity by practicing it and the teaching will be of the right sort."

By inadvertence, the president of a state university received one of the letters of inquiry. He made the following courteous and suggestive reply:

"This matter has interested me very deeply, and I feel that our problem is to get men of deep spiritual point of view to teach these subjects. I think a good deal of the criticism that is cast upon the collegees is due to the ultra-conservatives misjudging what we are teaching. Anybody who is reading the modern stuff on philosophy, psychology, sociology, political science, or any other field, must be somewhat cognizant of the enormous strides ahead that are being made. Matters are being misconstrued by the ultra-conservatives which to anyone familiar with the trend of thought are not a menace or a necessary cause of worry. On the other hand, I think that there are a great many teachers in our colleges who have no interest in the spiritual end, or at least

they are ignoring that end, and are not thinking or working in it. Their influence is bad because it is not positively good."

While the character and personality of the teacher are recognized as of first importance, one reason for the request for a list of books found useful in the constructive presentation of the Christian point of view, was the belief that few college teachers of the subjects mentioned have had opportunity to work in a scholarly way the effective presentation of the newer developments in their field, so that a text-book is indispensable.

There were many general recommendations of "the works of So-and-So," but more than 700 individual titles were submitted, usually without comment. We print below from this unanalysed list, *not* as "approved," but as a result of our inquiry and a part of the picture, those books which are recommended by three or more institutions.

Requests for counsel and suggestions growing out of others experience in this direction were numerous and there is an opportunity here for further service. Criticism of the list given below by those competent to speak is invited.

Three colleges or more recommend the following books.

Bible, Biblical History and Literature

BADE—*Old Testament in the Light of Today.*

*BAILEY & KENT—*Evolution of the Hebrew Commonwealth.*

*BROWN—*The Main Points.*

BURTON—*The Records and Letters of the Apostolic Age.*

*BURTON & MATTHEWS—*Constructive Studies in the Life of Christ.*

CLARKE—*The Ideal of Jesus.*

CLARKE—*An Outline of Christian Theology.*

EISELEN—*Prophecy and the Prophets.*

GLOVER—*The Jesus of History.*

GLOVER—*Jesus in the Experience of Men.*

GODSPEED—*The Story of the New Testament.*

KENT—*Biblical Geography and History.*

*KENT—*The Historical Bible* (4 vols).

KENT—*The Life and Teachings of Jesus.*

KENT—*Social Teachings of the Prophets and Jesus.*

KENT—*Teaching and Work of the Apostles.*

KNUDSON—*Beacon Lights of Prophecy.*

*BLACKMAR & GILLEN—*Outlines of Sociology.*

ROYCE—*The Spirit of Modern Philosophy.*

McGiffert—*History of Christianity in the Apostolic Age.*

Matthews—*History of New Testament Times.*

***Matthews**—*The Social Teachings of Jesus.*

***Peritz**—*Old Testament History.*

***Rall**—*New Testament History.*

***Sanders**—*The History of the Hebrews.*

Smith—*In the Days of His Flesh.*

Smith—*Old Testament History.*

Soares—*Social Ideals and Institutions of the Bible.*

Stalker—*The Life of Christ.*

***Stevens & Burton**—*Harmony of the Gospels.*

Wild—*Evolution of the Hebrew People.*

Wood & Grant—*The Bible as Literature.*

Philosophy and Ethics; Philosophy of Religion.

***Brown**—*The Christian Life.*

***Bowne**—*Principles of Ethics.*

***Bowne**—*Personalism.*

***Bowne**—*Philosophy of Metaphysics.*

***Bowne**—*Theism.*

Calkins—*The Good Man and the Good.*

Clarke—*The Christian Doctrine of God.*

Coe—*Psychology of Religion.*

Creighton—*Introduction to Logic.*

***Cushman**—*History of Philosophy.*

***Dewey & Tufts**—*Ethics.*

***Drake**—*Problems of Conduct.*

***Everett**—*Moral Values.*

Fairbairn—*The Philosophy of the Christian Religion.*

***Fisher**—*The Grounds of Theistic and Christian Belief.*

Fletcher—*Introduction to Philosophy.*

***Galloway**—*The Philosophy of Religion.*

Gregory—*Christian Ethics.*

***James**—*Psychology.*

Jerusalem—*Introduction to Philosophy.*

King—*Rational Living.*

King—*Ethics of Jesus.*

King—*Fundamental Questions.*

Leighton—*The Field of Philosophy.*

Mackenzie—*A Manual of Ethics.*

Paulsen—*A System of Ethics.*

Pringle-Pattison—*The Idea of God.*

***Pratt**—*The Religious Consciousness.*

Rashdall—*Philosophy and Religion.*

Rauschenbusch—*Christianity and the Social Crisis.*

***Rogers**—*A Student's History of Philosophy.*

- SELLARS—*Essentials of Logic.*
 SETH—*A Study of Ethical Principles.*
 SORLEY—*On Moral Values and the Idea of God.*
 *THILLY—*History of Philosophy.*
 *WEBER—*History of Philosophy.*
 *WRIGHT—*Self-Realization.*
 WRIGHT—*A Student's Philosophy of Religion.*

Political Science.

- BRYCE—*The American Commonwealth.*
 *OGG—*Governments of Europe.*
 OGG & RAY—*Introduction to American Government.*
 WILLOUGBY & ROGERS—*Introduction to Problems of Government.*

History and Development of Religion.

- BARTON—*The Religions of the World.*
 *BETTS—*How to Teach Religion.*
 COE—*A Social Theory of Religious Education.*
 *ELLWOOD—*The Reconstruction of Religion.*
 MENZIES—*The History of Religion.*
 MOORE—*The History of Religion.*
 *SOPER—*Religions of Mankind.*
 WALKER—*A History of the Christian Church.*

Sociology.

- COOLEY—*Social Organization.*
 *ELLWOOD—*Sociology and Modern Social Problems.*
 ELY—*Outlines of Economics.*
 GIDDINGS—*Principles of Sociology.*
 *GILLEN—*Poverty and Delinquency.*
 HAYES—*Introduction to the Study of Sociology.*
 HENDERSON—*Social Duties from a Christian Point of View.*
 MANGOLD—*Problems of Child Welfare.*
 PARK & BURGESS—*Introduction to the Science of Sociology.*
 RAUSCHENBUSCH—*Christianizing the Social Order.*
 RIIS—*How the Other Half Lives.*
 *ROSS—*Principles of Sociology.*
 WARNER—*American Charities.*

* Recommended by five or more colleges.

HIGH SPOTS IN THE YEAR'S WORK

THE BOARD OF EDUCATION OF THE NORTHERN BAPTIST CONVENTION

DR. FRANK W. PADEFORD.

The Board of Education of the Northern Baptist Convention is charged with definite tasks in two distinct fields of education, general education and missionary education.

In the field of missionary education marked progress has been made during the past year. The field organization has been extended until there are now missionary education secretaries in every state. Mission Study classes have been organized in a much larger number of churches, 5,567 having been reported—an increase of 25 per cent. Church schools of missions have been conducted in 330 churches giving systematic education in missions in all departments of the church.

In the field of general education the progress of the year has been very encouraging. Through the New World Movement approximately two million dollars have been added to the resources of the schools and colleges. This has enabled many institutions to make decided increase in the salaries of their teachers, the increase running from 18 per cent to 100 per cent. Several schools have made increases in the staffs. Other institutions have erected new buildings; for example—Bucknell, an engineering building; Francis Shimer, a dormitory; Linfield, a gymnasium; Broadus, a physical training building; Alderson, a large school building; Redlands, an Art building.

With funds from the New World Movement residences for university pastors have been purchased or built at Cornell, Iowa and Wisconsin.

In addition to the thirty-six university pastors and student secretaries maintained in whole or in part by the Board of Education, we are employing two student secretaries, one man and one woman, who devote their entire time to visitation of the schools for the purpose of helping students with the problems of the religious life. The returns from this service have been very gratifying.

THE CONGREGATIONAL EDUCATION SOCIETY

DR. FRANK M. SHELDON

The Congregational Education Society covers a much wider field of service than most of the Boards connected with the Council. The entire religious education program of the denomination is under the Society, with the exception of our colleges and academies, which now look to the Foundation for Education for assistance. Our educational institutions among backward races are with the American Missionary Association.

Aside from these two, all the efforts for better religious education work-in the home, in the local church, including Sunday School, young people's, social service, missionary education and recruiting, religious work done for students in colleges, and the work being done in tax-supported institutions, are under this society.

The year has been an excellent one from the standpoint of what has been accomplished. We have been able to extend our work in tax-supported institutions to some six or seven additional schools. We have been able to secure more efficient workers in certain places because of ability to invest more largely, and we have entered into three or four additional points where we are cooperating with other Boards.

Student Secretary

One of the most important steps of our work is the securing of Rev. Harry Thomas Stock for Student Secretary. Mr. Stock is a graduate of Knox College, Chicago Theological Seminary, with the Master's degree from Chicago University. He has taught in Chicago Theological Seminary, and is in every way splendidly equipped to take charge of our student and recruiting work. We expect to be able to give much more satisfactory service in connection with our tax-supported institutions because of his coming.

Our work of recruiting Christian leaders will be systematized and a definite follow-up for the recruits as they are enlisted will be carried forward more aggressively through Mr. Stock's department

Increased Interest

The work in tax-supported schools is claiming more and more the interest and attention of our churches. In Illinois, at the State Conference held last May, which Conference met at Urbana, a State Foundation for Education was organized for the purpose of providing funds for the enlargement of our work at the University of Illinois along regular student lines and in the direction of a School of Religious Education.

The State Conference of Michigan met with the church at Ann Arbor, and there also a state foundation was organized. This foundation has a little wider scope than the one in Illinois, since it includes our work at the University, at the Agricultural College, at the Normal College at Ypsilanti, and at Olivet College.

State Organizations

Another interesting and exceedingly helpful feature of the work is the organization of our Congregational students in individual colleges or universities. One of the oldest organizations of this character and most effective is that at the University of Wisconsin where Rev. Jesse Sarles has a large Student Cabinet and a working organization in which it is easy to get the finest of the Congregational students to enlist. One result of this organization, together with the efforts of the student pastor, has been that an average of 140 students have been received into the First Congregational Church on associate membership each year for the last eight years.

These organizations enable the student pastor or church pastor to keep in touch with all his student group and to multiply his efforts manifold.

Other Phases of the Work

The Council will probably not be greatly interested in the other phases of the Education Society's work, although they will be interested in the opportunity we have to work with the groups which have our youth in training before they come into their college and university experience. Thus we may see that they get the training and equipment which will enable them to enter the university life without a serious shock to their religious think-

ing and experience, and so come through the university strengthened in religious faith rather than having the experience result in possible tragedy.

These are some of the more important features of our work during the last year.

BOARD OF EDUCATION OF THE EVANGELICAL CHURCH

DR. E. E. RALL

The Board of Education of the Evangelical Church came into existence on October 19, 1922 at the first General Conference of the newly organized Evangelical Church resulting from the consolidation of the former Evangelical Association and the United Evangelical Church. The Boards of Education of these two denominations have ceased to exist and a new Board was organized on the date mentioned, with the election of Bishop S. P. Spreng of Naperville as Chairman, and the undersigned as Secretary. The membership of this Board is made up of two Bishops appointed by the Board of Bishops, five ministers and five laymen appointed quadrennially by the General Conference of the Church, and the Presidents of the Educational institutions *ex-officio*. The following institutions at the present time are under the control of this Board: North-western College, Naperville; Albright College, Myerstown, Pa.; Western Union College, LeMars, Ia., Schuylkill Seminary and Junior College, Reading, Pa., Evangelical Theological Seminary, Naperville, Ill., and the Schuylkill School of Theology, Reading, Pa.

The chief work of the Board of Education of the Evangelical Association during the past year consisted in the making of provision for looking after the spiritual welfare of Evangelical young people attending institutions of learning other than those of our Church. At the request of the Board each annual conference of the Church is appointing a representative to act within the bounds of such conferences. The secretary of the Board has been in communication with each of such appointees and steps are being taken to secure contact between them and students through personal investigation and correspondence.

The Board has provided also for the observance of an annual "Education Day" on the part of local congregations, at which time the interests and the claims of various educational institutions of the Church and the importance of Christian education in general are presented. The Board was also represented in the person of its Secretary, on the faculty of the Lake Geneva Student Summer Conference.

For the immediate future the Board of Education of the new Evangelical Church has been assigned a task of making a general educational survey of the church and in particular of the work and constituency of each of its institutions. It has also been provided that any future church-wide campaign for funds for educational institutions should be a united one for all institutions, each institution to receive a pro rata share previously determined.

THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH

General

DR. JOHN L. SEATON

Nearly all of our institutions have done well during the year. Endowment campaigns have succeeded to an extent almost incredible. Enormous deficits in current expenses have been met largely by gifts from the General Education Board—such gifts soon will cease—by generous support of a special character from annual conferences, and by unremitting toil of college presidents. The tide of students sets still more strongly toward our schools. In morale and educational efficiency our schools are among the best.

It is natural that the weakest and youngest schools should feel most keenly their need of help from the Board of Education, though some of the strongest schools frequently request the service of our office. The sense of common interest is growing and the value of our work as a unifying center will steadily increase.

In *business matters* our relation to all Methodist schools is close. We are their sponsors before the Carnegie Corporation and the General Education Board, which has given to our schools

\$6,309,000 and thereby enabled them to add \$21,850,000 to their capital funds. We advise with administrators concerning the best ways of handling their accounts and of closing the gap between income and expenditure. Out of these relations and the stimulus given by the system of budget reports, a new business sense is emerging. It is not too much to hope that within a few years the business management of our schools will be equal to that of the best commercial concerns. The resulting benefits will be numerous and highly valuable.

In *academic matters* the Board has in several instances advised readjustments in and among departments that lessened expense, increased efficiency, and at the same time brought the institution into closer conformity with the requirements fixed by our University Senate and other standardizing agencies. Our relation to those agencies, especially the American Council on Education, has in itself enlarging opportunities of service to our schools.

In our *Southern Schools* a work worthy of us and full of potential promise is well under way. Until this year the courses of study offered in most of them have lacked uniformity. We have prepared and put into effect—with local variations—a course of study which approximates the curricula of the best secondary schools North and South, though restricting somewhat the range of electives. All of the schools having aspirations to become Junior Colleges have been discouraged. We have long desired that the University of Chattanooga should be the college center of our educational system in the South and should draw to itself the graduates of our secondary schools. Recent developments in this direction are very encouraging, twelve students from our secondary schools being enrolled in the University this year.

There is one great gap in our educational system in the South. We have 214,000 white members, but no theological school or special school for the training of our ministry. A school should be established, independently or in connection with one of the existing schools, to train ministers and other specialized Christian workers. The courses of study and the methods of teaching should be adapted to the Southern work.

Our *frontier schools* in Montana, Idaho, New Mexico and Texas are prospering but their development is accompanied by

the usual "growing pains." The teachers are strong, enthusiastic and devoted. It is from them that the states mentioned will for their own future leadership and their contribution of men to the evangelization of the world. But now they are "missionary territory." They cannot support the kind of schools they ought to have. The general church must help through the creative years until they are able to stand alone.

Religious Work Activities

DR. JOSEPH C. NATE

The period following the General Conference, and until our annual meeting of last year, was devoted largely to correlation of our activities with the other interested interdenominational agencies of the Church, such as the Young Men's Christian Association, the Council of Church Boards of Education, etc. Committees on Religious Work and Recruiting, having both faculty and student representation, have been willingly organized in every institution of the Church, and our present effort is to develop in conjunction with them, an all-year program of religious work. In the nature of the case, much of such a program must depend upon the local workers at the seat of the college. We are seeking to enlarge the output of Board literature available under such programs. We now have lists of men in each Area qualified as speakers for the colleges in evangelistic campaigns or for single meetings. We are able as a Board Department to arrange some of this visitation, but for the most part our better plan is found in suggesting names and plans with the understanding that the college committees will complete their own arrangements. The whole program of religious work in relation to the institutions of the Church must have increasing care and attention. The day has fairly passed when we may rely upon an established body of Christian tradition pertaining to our institutions; upon the high character and purpose of those who guide their destinies officially and lead their students intellectually; in short, upon any element of Christian "atmosphere," in which the purpose and methods of work are other than systematic, intense, and continuous.

*Care and Religious Training of Our Students at Methodist
College Centers*

Last year applications formal and informal, were presented to the Board for helpers in the care and religious training of our students at Methodist college centers. The Board did not find actual appropriations possible then, but recommended further study of the situation. The problem thus stated is one of increasing importance. It is not possible to state in any brief discussion the various factors involved. The feeling grows in these situations, especially where the student bodies are large and campus conditions are analagous to those at State universities, that we must face with definite plans of procedure the problem and opportunity so presented.

It is hoped that, as soon as conditions can be made to permit, this work may be undertaken at a few of the most strategic points; that these be regarded as demonstration points, with the expectation that as the work grows and plans develop, the Church will find the way to the larger and more final solutions.

Commission on Religious Education, Vocational Guidance, etc.

The last annual meeting of the Board provided for the appointment of a committee on the problems of Personnel and Vocational Guidance in our institutions. The Educational Association of the Church had previously appointed a Committee on Religious Education.

It was arranged that these two Committees should work together with a view to preparing a unified report upon the whole scope of matters involved. The field of study was assigned to four sub-Committees, and there was a very extensive interchange of correspondence, and the Religious Education Departments of Northwestern University and Boston University made most helpful contributions to the task of the Committees.

A meeting of the entire group was convened at Northwestern University, Evanston, Illinois, on June 29-30, 1922, for two days of conference. Since that time, the four sub-Committees have completed very valuable reports upon the four phases of the work above stated. A printed booklet embodying these reports is now

ready for the printer, and it is anticipated that it will serve as a substantial contribution to the needs of the Church at the hands of its institutions of learning.

Religious Work at Tax Supported and Independent Institutions

REV. WARREN F. SHELDON

The Board of Home Missions and Church Extension has stood steadily behind several building enterprises for Wesley Foundations and has made its largest contribution to date to the maintenance program of the Joint Committee. The Board of Education contribution for 1922, likewise, has been higher than in any preceding year.

University pastors have recently been called "the Church's newest order of prophets." These prophets are men of vision, consecration and courage. At least one of them this year declined a call offering one hundred per cent increase in salary because this would take him away from a student parish.

Two regional conferences of pastors and workers have been held this fall, one at Portland, Oregon, the other at Denver, Colorado.

The department has twenty-eight full time and four part time workers, and is contributing to the support of seven cooperative pastors. Two cooperative enterprises have been discontinued for the present.

Calls for this type of work are increasing and the University Committee of the Council of Church Boards of Education is giving particular attention to it. While the plan presents many difficulties and requires more generous financial backing, if fair experiments are to be made, the prospects are improving.

The Committee has made appropriations in aid of sixty-three places for a total of \$110,000 this year, and has activities organized in seventy-five churches. One building enterprise has recently received a gift of \$5,000 and a pledge in a will of \$40,000 for endowment. The policy of the Committee is to press steadily for the development of financial support from local state constituencies.

Candidates for the ministry reported from this department for

1922 number seventy-three as against sixty-seven in 1921 and forty-five in 1920. Enlistments for Foreign Missions for 1922 number one hundred and ninety-two as against one hundred and sixty-one in 1921 and one hundred and seventy-nine in 1920.

There has been a definite tendency this year toward the organization of Life Service groups with regular meetings and toward a well defined organization of Student Cabinets or Councils.

The emphasis of the administration for the year has been upon the development of programs without financial aid and upon the encouragement of contributions from state constituencies. Special attention has been given to personnel since nearly one-third of the full time workers have been changed during the year.

Another feature of the year at several centers has been a growing interest in first-class religious education worthy of curriculum credit. A few of our men are generally recognized as pioneers in this relatively untried field, and any assistance that can be given them will be most worthily bestowed.

A well equipped woman Assistant Secretary should be added to the administration of the Joint Committee for the development of our activities among women students. Such a secretary could also do much to stimulate the student program of three or four hundred churches where no financial appropriations would be involved, but where systematic attention to the student element in the parish would yield beneficent results.

THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

DR. W. E. HOGAN

Some of the outstanding accomplishments of the Board of Education and other educational agencies of this Church during the past year are:

1. Through the Christian Education Movement, begun in 1921, the institutions of the Church have been drawn closer together and the hearts of the entire membership of the Church have been turned toward these institutions in prayer, in sympathy, and in financial support as never before. Incidentally, there was collected

during the first year of the Movement \$2,329,887 on pledges which extend over a period of five years.

2. An advanced position has been taken relative to Religious Education. The General Conference in May, 1922, added a new paragraph to the Constitution of the Board of Education, making more adequate provision for the promotion of religious education "in the homes of the people, in the institutions of the Church, and in tax-supported and independent institutions, including the public schools." Moreover, at its last meeting the Board of Education placed on record "its deliberate and positive conviction that moral and religious instruction should be given in every department of the public school system of our country. * * * *" At an early date the Board will begin the development of a definite program for moral and religious training in the primary, grammar and high school grades of the public schools, and for optional courses in religious and moral subjects in state colleges and universities.

3. There has been an unprecedented response by our young people to the Life Service call. More than five thousand names of volunteers have been received by the Life Service Department of the Board of Education, and new names are continually coming in. Numbers of these workers have been accepted for service and are already happily useful in their chosen fields. Many others have yet to complete their education. Our colleges and universities are rendering a great service to the Church and the nation and the world in training these Life Service volunteers for Christian service all over the world.

4. At its regular annual meeting, the Educational Association, composed of all the schools, colleges and universities of the M. E. Church, South, unanimously adopted what has later come to be called "The Christian Platform of the Schools and Colleges of the Church." In this official utterance the institutions, in unmistakable language, commit themselves to the task of putting Jesus Christ, His truth and His spirit, into all education. Among other things the "Platform" declares:

"The institutions are profoundly convinced, particularly in this confusing crisis in the world's history, that they are called upon

to join all other agencies of the Church in a supreme effort to steady and enlighten the faith of the people, to strengthen the moral foundations of the social order, to create in the minds of men the mind of Jesus, and to make known the saving power of his spirit."

"To these ends and to this service we solemnly commit ourselves, and while we must in no way lower intellectual standards as educational institutions, nor limit the spirit of inquiry in any worthy field of knowledge, nor refuse to give to men and women every opportunity for the broadening of outlook and the enrichment of personality—nevertheless, we do not hesitate to affirm that we are best fulfilling our mission when we are doing most to fashion the character of youth in the image of the Master and to furnish manhood and womanhood with the light of His truth and the guidance of His spirit."

THE GENERAL BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

General

DR. E. P. HILL

During the past year the Financial Department, which had been seriously crippled by the death of the former secretary, was re-organized and fully equipped, Rev. O. W. Buschgen being called to the secretaryship. Under Mr. Buschgen's fine leadership the work has been pressed with vigor and success. A joint campaign with the Southern Presbyterians of West Virginia for \$1,000,000 is almost completed, with the goal in sight. Another joint campaign with the Southern Church in Kentucky, for \$1,000,000, is now being carried on with every indication of success. The campaign in Ohio for the College of Wooster was completed in June of this year. Over \$1,200,000 was secured. Other campaigns totaling over six million dollars are either being set up or are in contemplation.

The consolidation of the Boards and Agencies of the Church has been the outstanding event in Board work during the past year. At the meeting of the General Assembly held at Des Moines, Iowa, in May, it was decided to consolidate the thirteen Board and Agencies of the Church into four Boards, namely, The

Board of Foreign Missions, The Board of National Missions, The Board of Christian Education, and The Board of Ministerial Relief and Sustentation. The scope of the educational Board may be inferred from the following tentative plan adopted by the General Assembly:

"That the work of the new Board shall include, in whole or in part, the work of the following Boards and Agencies now engaged in educational activities:

"(a) The General Board of Education.

"(b) The Board of Publication and Sabbath School Work as at present constituted, leaving for future adjustment the difficult problems which arise in some of our synods or presbyteries because of the intimate relations necessarily existing between the work of the present Board of Home Missions and the Sabbath School Missionary work of the present Board of Publication and Sabbath School Work.

"(c) Secondary schools and colleges, conducted by the present Board of Missions for Freedmen, or its successor, which may prove to be permanent and properly part of an educational system, shall pass as soon as that fact is demonstrated, under the supervision of the Board of Christian Education, their financial support being determined in each case by the conditions which may appear.

"(d) Secondary schools or colleges, conducted by the Woman's Board of Home Missions, or its successor, which may prove to be permanent and properly part of an educational system, shall pass as soon as that fact is demonstrated, under the supervision of the Board of Christian Education, their financial support being determined in each case by the conditions which may arise.

"(e) The Missionary Educational Departments of the Board of Foreign Missions, the Woman's Board of Foreign Missions, the Board of Home Missions, and the Woman's Board of Home Missions, and the Missionary Educational Departments of any other Board or Agency. The headquarters of this Department shall be for the present at least at 156 Fifth Avenue, New York City, New York.

- "(f) The Permanent Committee on Men's Work.
- "(g) The Board of Temperance and Moral Welfare.
- "(h) The Permanent Committee on Sabbath Observance."

Notes on the Work of the University Department

DR. M. WILLARD LAMPE

During the year the Board entered into agreement to help 47 university centers, as follows:

In 19 centers there have been full time Presbyterian University Pastors, as follows: University of California, University of Colorado, Indiana University, Purdue University, State University of Iowa, University of Kansas, Kansas State Agricultural College, University of Michigan, University of Missouri, University of Nebraska, Cornell University, Ohio State University, University of Oregon, Oregon State Agricultural College, Pennsylvania State College, University of Pennsylvania, University of Texas, University of Washington, and the University of Wisconsin.

In 7 centers there have been full time university pastors each of whom, in addition to representing the Presbyterian Church, has represented other denominations also: Colorado School of Mines, University of Idaho, Michigan Agricultural College, Montana College of Agriculture, New Hampshire College of Agriculture, Ohio University, and University of Vermont. At the University of Idaho and Montana College of Agriculture this work has been temporarily discontinued.

In 3 centers there have been pastors of local churches who, while serving the community at large, have had as their chief function the serving of a university constituency, as follows: University of Illinois, Iowa State College of Agriculture, and New Mexico College of Agriculture.

In 18 centers there have been either assistant pastors or pastors of local churches who have given part time to university work, as follows: University of Arizona, University of Arkansas, University Farm School, California; Leland Stanford University, Colorado Agricultural College; State Teachers College of Colorado, Iowa State Teachers College, University of Kentucky, United States Naval Academy, Annapolis, Md.; State University

of Montana, University of New Mexico, Miami University, Oxford, Oxford, Ohio; University of Oklahoma, Oklahoma Agricultural College, Agricultural College of Utah, State College of Washington, West Virginia University, University of Wyoming.

University Credit for the Study of Religion

Considerable progress has been made during the year in the practical development of the "School of Religion" idea, according to which, under conditions approved by the universities, university credit is granted for courses in the study of religion, given under church auspices. At the University of Illinois and the Iowa State College and the University of Kansas, such courses are being given this year for the first time. At the University of Missouri the Presbyterian University Pastor has been for three years a professor in the Bible College of Missouri and students who have taken his courses have received credit from the University. This high grade work in the study of religion is one of the most interesting and hopeful developments in the whole university pastor field. Definite plans for the promotion of Schools of Religion in which Presbyterians will have a part, are being made at the University of Iowa, the University of Michigan, Ohio State University, and Ohio University.

EDUCATIONAL WORK OF THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF OF THE PRESBYTERIAN CHURCH IN THE U. S.

DR. HENRY H. SWEETS

In the Presbyterian Church, U. S. (Southern) all of the work of education except that of the Sunday School is entrusted to the Executive Committee of Christian Education, No. 410 Urban Bldg., Louisville, Ky. This includes the oversight of four theological seminaries, two training schools, eighteen colleges, eleven junior colleges, twenty-seven preparatory schools, fifteen mission schools and thirteen orphans' homes and schools—a total of ninety institutions with nine hundred and twenty members of the faculty and eleven thousand nine hundred and twelve students. Several

years ago it was determined to add about twelve million dollars to the equipment of these institutions. The work is being carried on by states. Already a million dollars has been raised in each of six states, seven hundred and fifty thousand in another and two millions in four states working jointly. The work in three other states or synods is yet to be completed. When each state or synod has more firmly established its institutions it is probable that a church-wide campaign may be put on for much larger amounts. No one could estimate the value of the "straightening out" work that has been accomplished in taking these campaigns one synod at a time.

The work of recruiting for the ministry and mission service has been pushed with vigor. The names and addresses of more than twelve thousand of the choice youth of the Church are gathered in the Louisville office. The life purposes of these have been discovered. Vocational guidance is being given by means of personal letters and specially prepared literature. The stories written for Juniors, Intermediates and Adults are reaching the youth at most impressionable periods of life. Never before in the history of the Church has there been so large an offering of life as in the past eighteen months.

From "The Funds of Education for the Ministry and Mission Service" candidates for any form of service to the Church are aided in college, seminary or technical or professional schools. Aid is granted in the form of loan to be repaid either in money or in service to the Church. Notes given by candidates are credited with the difference between the salary received when in active service and \$1600 and a Manse or \$1800 without a Manse.

From "The Student Loan Fund" any boy or girl of approved character and ability from a poor Presbyterian home who desires to attend a Presbyterian college may receive \$150 a year for the four years of the college course.

Because of the great need for thoroughly trained teachers \$300 for one year is loaned to any who have taken the Bachelor's Degree and desires to secure the Master's Degree for the purpose of teaching and \$300 a year for two years to those who are seeking the Doctor's Degree.

"The Westminster Teachers' Bureau" was organized to secure

proper fields of service for the youth of the Church and to supply our own educational institutions with qualified teachers. A large amount of money was poured into this department and it has now grown until we are able to serve any Christian teachers who desire larger fields of service and any institutions who are seeking Christian teachers.

"The Presbyterian Educational Association of the South" has grown out of an annual conference of the heads of our schools, colleges and seminaries with official representatives of the various synods. At the annual meetings of this Association all of the educational problems of the Church are thoroughly discussed, plans for future work are made and the educational interests solidified.

ACTIVITIES, 1922, OF THE DEPARTMENT OF RELIGIOUS EDUCATION, PROTESTANT EPISCOPAL CHURCH

REV. PAUL MICOU

The *Christian Nurture Series* of lessons for the Church school have been quite thoroughly revised and during 1923 the new issues will appear. This revision is done periodically to keep the lessons up to date and abreast with modern methods.

Great strides have been made in *Teacher Training*. Several more volumes of the course on teacher training have been published, and shortly there will be about twenty-five different lines of study that a teacher can take up through text books furnished by the Department.

In the *Church School Service League* there has been developed a coordinated program with the Girls' Friendly Society, the Junior Brotherhood of St. Andrew, the Order of Sir Galahad, and the Boy Scouts of America. By means of this program these different organizations, if they all exist in the same parish, will be working on the same general line of activity and interest at any given time. It will give a unity of approach to the religious life of the children as nothing else has yet done. The Church School Service League is the Church School organized for all sorts of Church school activities throughout the week. ("Book

of Programs," the Book Store, 281 Fourth Avenue, New York City.)

In *Cooperation with Public Schools* considerable advance has also been made. There are now eighty different cities in which the Episcopal Church is cooperating in religious education with the public school system.

The Church is being won rapidly to *Dramatics and Pageantry*. "The Production of Religious Drama," a primer of dramatics for churches, has been issued. (The Book Store, 281 Fourth Avenue, New York City.) Seventy-four plays came in from individuals in the Church for review by the Department.

In *Recruiting for the Ministry* some further steps have been taken, noticeably the Conference of picked boys of high school age at St. Paul's School, Concord, N. H., for five days last June. This Conference, it is felt, will greatly increase interest in the ministry on the part of the boys. Four hundred boys attended and two hundred were refused for lack of accommodation.

In *Student Work* the most noticeable achievement has been the triennial meeting of the National Student Council at Madison, Wis. Delegates from thirty-six colleges and universities were present, and the total attendance from outside of the city of Madison was sixty-four. The Conference lasted four days and was both legislative and inspirational. The National Student Council now has fifty-seven units or chapters in different colleges. It will undoubtedly have over sixty by the time the Executive Committee has met and taken action December 31st.

Miss Agnes M. Hall, one of the secretaries for student work, has made quite a complete visitation of the colleges and universities in the Rocky Mountain region. In the Northwest States she joined with representatives of other Church Boards in a team to visit under the auspices of the Y. W. C. A. for the purpose of presenting the Church and its claims to women students. The same thing has been done by interdenominational teams in the Eastern women's colleges.

Two books of great interest have been issued. One, a study-book in syllabus form to guide discussion, is by a lawyer, Charles L. Dibble, and is entitled "A Grammar of Belief." (Morehouse Publishing Company.)

The other is the triennial report of the "Student Inquirers," the group of college pastors who assist the Rev. Paul Micou, the secretary for work among students, in the development of a technique of work. It is entitled "The Church's Inquiry into Student Religious Life." Each principle set forth by this group has been proven in actual experience to be effective, and the entire document is the most complete statement yet given by any Church as to how to minister to students. (Ready by the end of December, The Book Store, 281 Fourth Avenue, New York City.)

THE BOARD OF EDUCATION OF THE CHURCH OF THE UNITED BRETHREN IN CHRIST

DR. WILLIAM E. SCHELL

The educational interests of the Church of the United Brethren are now disjoined from the general church budget, except an allotment for current expense, and on our own initiative we are making an appeal and effort to secure much additional equipment and endowment. This event dates from October. We have the wires up and currents moving for an aggregate of three million dollars for three of our schools, and respectable sums for the others. A wide interest has been created and we are going to write another great advance into the history of educational work of the United Brethren in Christ.

Attendance at our institutions is most encouraging. The increase over last year, in some instances, is as much as twenty-five per cent. A Freshman class of one hundred is becoming a common thing. In Otterbein College it numbers one hundred and fifty. Six years ago there were sixty Freshmen in this school.

The interest in life-work recruiting is unabated. We are giving added emphasis to the importance of training for service, and we are coupling with the call the obligation to prepare.

Bible study and related subjects are receiving greater attention in our schools, with growing curricula and enlarged teaching staff.

We are holding fast to the word of God and against the tide of liberalism. It is our firm purpose to employ only those teachers

who are sound in the orthodox Christian faith and who are active in Christian service as well as in educational leadership.

It is our high purpose to shape and maintain our schools as training agencies for Christian service and raise up for Church and State an increasing number of men and women who will know which way to go, who can stand with unflinching courage for the right, who can grapple with difficulties till they are overcome, and who will inspire the people to follow them into the fields of noble endeavor and up the mount of worth-while achievement. Laboring on these lines and striving for these ideals, we count on keeping our United Brethren schools on that high Christian plane that shall fully entitle them to the children of the Church and the support of Church people.

THE BOARD OF EDUCATION OF THE UNITED LUTHERAN CHURCH IN AMERICA

General

DR. F. G. GOTWALD

The report of the Board was rendered to the recent National Convention at Buffalo and was full of many features of encouragement and hope. Since the merger of three General Bodies of Lutherans, in 1918, the reorganized Board of Education has had an enlarged scope of work. The Department for University Student Work is reported elsewhere. The other Departments are: the Department of Institutions which appropriates a budget of approximately \$100,000 per year to twenty-five beneficiary institutions. Its appropriations are used only for current expenses. The institutions themselves have been very successful in the past year in greatly increasing their assets of endowment and equipment. In fact with the largely increased post-war attendance and the three millions of dollars added to their assets, the educational institutions of the United Lutheran Church in America are today in their most prosperous condition. These institutions are scattered from the Atlantic to the Pacific, with two in Canada and one in Germany. Thus the work has an international character.

The Department of Recruiting for the Ministry is continually

enlarging its range of influence and activities. Over 8,000 names of likely young men are now available for conference and correspondence and already results of this Department's activities are noticeable in the increased number of candidates for the ministry in both colleges and theological schools. In spite of this increase there are still nearly 500 vacant pastorates, about one-seventh of the entire Church. To relieve this pressing need the Laymen's Movement Committee has been organized and will under-write this Department with a liberal appropriation for the extension and intensification of its efforts. That the Laymen of the Church appreciated the importance of this Department to the extent of liberal financial support is one of the most encouraging features of the year.

The Department for Women Students, whose Secretary was the first Woman Secretary for such a Department in any of our Church Boards of Education, has been greatly strengthened and extended. Statistics show that there are over 5,000 of our young women away from home attending higher institutions of learning and this vast number is being conserved both in their individual lives and in behalf of future service to the Church. In this connection the plans of the Eastern section of the Church for a standard woman's college were endorsed both by the Board and the Convention and will doubtless take shape within the coming biennium. In the Board's Report it stressed the higher standards now required for all educational institutions and it is expected that from year to year the scholastic and spiritual standards of all of our institutions will be steadily improved.

An interesting feature of the Board's Report was the Report of the Survey Commission, one member of which represented the Board, which during the past year made a complete Home Missionary and Educational Survey of the Northwest and the Pacific Coast and made definite recommendations as to a future educational policy, especially as representing the location of theological and collegiate institutions. This Commission's report was adopted by the Convention and thus a new policy was established for the future program of the Church in educational and Home Mission interests in the Middle and Far West. Another feature of this

policy is cooperation with other General Bodies of Lutherans in collegiate work.

The annual appropriation for the Board is \$150,000 per year, besides special gifts for special purposes.

University Work

REV. C. P. HARRY

Rev. C. P. Harry was called to become National Secretary in May and immediately undertook the work. The field was divided into 11 regions and 9 regional secretaries appointed for the regions, responsible to Secretary Harry. These Regional Secretaries are also local student pastors, men of considerable experience in student work.

The Board has opened work at the following points:

Massachusetts—Greater Boston (Boston and its environs).

Connecticut—Hartford; New Haven (Yale).

New York—Schools in New York City (Columbia University; New York University and others); Schenectady (Union College); Syracuse; Buffalo; Cornell (under the supervision of the Synod of New York and New England).

New Jersey—Princeton.

Pennsylvania—Schools and colleges in Philadelphia (University of Penna., etc.); Easton (Lafayette College); Bethlehem (Lehigh University, The Moravian Colleges, etc.); Swarthmore; Haverford; Lancaster (Franklin and Marshall); Lewisburg (Bucknell); Myerstown (Albright); Annville (Lebanon Valley); Carlisle (Dickinson); Chester (Penna. Military); Collegeville (Ursinus); Grove City; Huntingdon (Juniata); Pittsburgh, Schools and Colleges (including University of Pittsburgh and Carnegie Technical); Washington (Washington and Jefferson); State College; Perkiomen Seminary (Preparatory School); all (15) of the State Normal Schools.

Delaware—Newark: Delaware College.

Maryland—Schools and Colleges of Baltimore (including Johns Hopkins, etc.)

Virginia—Blacksburg (Virginia Polytechnic).

West Virginia—Morgantown (State University).

The South—The work is just opening under Dr. Gongaware. He has been in touch by mail with all the institutions in his region.

Ohio—Athens (Ohio University); Columbus (State University).

Indiana—Lafayette (Purdue University); Bloomington (University of Indiana).

Michigan—Ann Arbor (State University); Ypsilanti (State Normal School); Lansing (State Agri. College).

Illinois—Urbana-Champaign (University of Illinois). Other points being opened. Schools and Colleges of Chicago (including University of Chicago, Northwestern University, etc.).

Wisconsin—Madison (State University); LaCrosse (State Normal); Whitewater (State Normal); Waukesha; Milwaukee (Marguerite University).

Minnesota—Minneapolis, schools and colleges (State University, Agri. College, etc.); four State Normals

North Dakota—Grand Forks (State University, Wesley College, etc.); Fargo (State Agri. etc.).

South Dakota—Vermilion (State University); Mitchell; Aberdeen (State Normal); Sioux Falls; Yankton.

Iowa—Iowa City (State University and other schools); Ames (Iowa State College of Agri. etc.); Cedar Falls (Iowa State Teachers' College); Cedar Rapids (Schools and Colleges in the city); Iowa Falls (Ellsworth College).

Kansas—Lawrence (State University); Emporia (State Teachers' College); Manhattan (State Agri. College).

Nebraska—Lincoln (State University and other schools).

Colorado—Boulder (State University).

Washington—Seattle (State University).

California—Berkeley (State University); Los Angeles (State University, Southern branch, and other schools).

It will be seen that although much remains to be done, the strategic points have been occupied and that easy and rapid building out from these points will follow, especially under the regional organization, with its local and synodical interest and enthusiasm.